

SUPERSTITIONS THRIVE LUSTILY IN OUR ENLIGHTENED AGE

Even College Professors Believe in Signs, and the Intelligent State of Kentucky Reports Almost 4,000 Omens in Daily Use

By STEUART M. EMERY

IN spite of the advances of science and the increase in general enlightenment, superstition still has an important place in the variety of forms which other day a list was given of the superstitions prevailing in a single State—Kentucky. It is not to no fewer than 3,954, embracing all kinds of omens for daily use.

When superstitions, such as these are traced to their source they are almost always found to have a practical basis. They are indulged in by the lowly and the great alike. The fact that a man may be a university professor shields him in no way from belief in the little odd legends that have attached themselves to various occurrences.

When Napoleon was conducting his campaign in Italy a mirror in his headquarters fell to the floor and was broken into fragments. For centuries the story has persisted that to break a mirror means that one's best friend will die. Without a moment's delay Napoleon dispatched a mounted courier to France and the entire campaign was held up until the messenger returned with the news that Josephine, Napoleon's consort, was in perfect health.

To stumble and fall is supposed to bring ill fortune. Just as Julius Caesar was landing on the shores of Africa at the head of his legions he tripped and fell prostrate. A shudder ran through the Roman ranks at the idea of such an omen at the beginning of the campaign, and it was only Caesar's presence of mind that saved a tense situation. Gripping the soil with both hands he cried, "Thus I take possession of thee, Africa!" and his legionaries cheered with relief.

Back to the ancient world go these superstitions. They were bred in an age when man feared the mysteries of the universe about him and sought to provide his own explanation. When a ship is launched a bottle of champagne is broken across its bows—a survival of one of the most ancient customs in history. No galley ever left the ways in Greece or Rome or Sidon without the pouring out of libations to the god under whose protection it was placed. Always there was the carved image of the god in the prow—until a comparatively recent period every sailing ship had its figurehead as the equivalent.

The tradition that when a person's ears burn some one is talking about him can be traced back as far as the days of Pliny, who makes mention of that popular belief.

A person sneezes and there is almost always some one present to utter a quick "God bless you!" B. F. is a superstition that has a basis in history, for in the year 750 an epidemic of sneezing seized the Old World. To partake of a friend's salt in his house was another old custom—to spill the salt therefore became known as unlucky and a quarrel could only be avoided by tossing a pinch of the salt over the left shoulder.

The most popular superstition, perhaps, is the one that deals with thirteen at table—a tradition handed down from the Lord's Supper. By the defenders of the ill-luck theory hundreds of instances of misfortune resulting from thirteen guests can be supplied. At one time there was so strong a belief in the evil omen of thirteen that certain groups in

this city, bent on defying all such traditions, formed "Thirteen Clubs" and dined in state to prove no misfortune would result from that number. A mirror was broken to open the banquet, at each table an umbrella was raised, salt was overturned and superstition in general was defied. It is not on record that anything ever happened to disturb the banqueters.

Just how widely superstition is spread among all classes may be gathered from an examination of California school students a few years ago. Nine hundred were asked to write down the list of superstitions they knew, checking off their belief or disbelief in each. The results, compiled, were startling. No fewer than 7,200 superstitions were on the roster—the students believed in 3,200 of them.

The Dog's Death Howl

The unluckiness of Friday and of 13, the tradition that if one drops a knife or fork guests are coming, the good luck of picking up a pin, the moon over the right shoulder, the horseshoe, the burning ears, the dog's death howl and the umbrella opened indoors were among the superstitions that had their supporters.

It might not seem so strange that school pupils from representative families should go on record as believing in various omens; but the experiment was carried still further. As late as 1911 various members of the Harvard professional staff were interrogated as to their belief in superstitions. Seventy-three per cent. of the list admitted giving credence to little omens of everyday life. Most of them disliked 13. Others believed that it was safest to knock on wood after making a boast regarding one's health or good fortune. "Sing before breakfast and you'll cry before night," was another favorite motto.

There are times when superstitions can be extremely foolish. There are times when they can be the height of cruelty. Over a long period it was believed among sailors of the Old World that it was unlucky to rescue a drowning man. Unfortunate after

unfortunate sank before the sight of others with no one willing to plunge in to rescue. The tradition back of this inhumanity proclaimed that the gods intended that the unlucky person should drown; any one who saved him defied the will of the gods, and his punishment would be that the man he saved would do him a mortal injury.

Sailors in the old days were among the most superstitious of folk. They were away from land for months, battling against the mysteries and the power of the deep. There was no radio to keep them in touch with the world. They came to believe in many strange things on their long voyages. Often a ship would be laid up in port simply because its crew would not sail on a Friday. When a shark was seen following a ship it was said to be a sure sign that there would be a death on board, to be followed by a burial at sea. Any old salt of the sailing-ship days can recount a host of the superstitions that roved the seven seas. Then steam came in, and to a great extent the queer legends of the deep went out.

The black cat for years has been supposed to bring luck—that is, if it is a perfect black specimen. This belief goes back to the land of Egypt, where the cat was held in reverence and even worshiped as a deity. The owl, with its melancholy hooting, was feared by the ancients of Rome and Greece. Their chronicles are full of disasters brought about by the presence of one of these ill-fated birds—battles lost, empires shattered because an owl came fluttering on the scene.

Yet it cannot be denied that centuries of superstition have worked their benefits to the world. How many murders have been prevented through the tradition that the ghost of the victim returns to earth to haunt his assassin? How many raids on property have been forestalled because of the ill luck supposed to track the person who takes the goods of another? In many

countries morality standards have been high simply because of deep-rooted superstitions regarding the misfortune certain to come to any one who transgresses the code of married life.

Superstitious Gamblers

People who gamble are well aware of the host of superstitions that cling about games of chance. At Monte Carlo, where the gamblers of the world gather with their mass of systems and superstitious beliefs, one of the most popular traditions has long been that the time to play against the bank is immediately after a suicide. Some poor devil has staked his all against the house and lost and has destroyed himself. His luck has been so hopelessly bad that now is the time for the tide to turn against the bank in favor of those who are trying to break it.

As soon as the word has been passed around that an unfortunate player has seen fit to remove himself from the world, scores of other gamblers rush headlong for the tables in the hope that they will be able to get in on the flood of luck that is coming to some one. It is quite natural that gamblers should believe that certain things will bring them fortune—it is simply an effort on their part to convince themselves that some kind of influence can be brought to bear in their favor in a game that is ruled by chance, and chance alone.

One of the most widespread superstitions among players is that the man who lends money during the course of a game will lose and that he who borrows will win. Inasmuch as the borrower is playing on some one else's money and the lender is diminishing his own capital, this tradition would seem to have a foundation in excellent business principles.

The man who loses his temper while playing is also supposed to come out on the wrong side of the ledger. Every poker player has "hunches" that he is certain will bring him luck—such as the "dead man's hand," which is never beaten, the business of walking three times around one's chair to insure better cards, wearing the hat at a certain angle, &c.

Many business men are as credulous as the most inveterate gamblers. Every fortune teller in a large city can whisper of substantial executives who fill her waiting rooms, seeking to learn how certain pending deals will come out. Some

Moscow.—A new method of chemical analysis is announced by Dr. Manoyloff, a Russian scientist, by which Negro blood, or the blood of any other race, in that matter, can be definitely discerned and identified. It is also claimed by Dr. Manoyloff that sex differences can be ascertained by his newly discovered blood test. In 1,362 experiments it is said that Dr. Manoyloff's analysis for sex were 100 per cent perfect; while his analysis for race were 99.3 per cent correct.

Central Alabama Negro Superstitions And Folklore Described

EXPLANATION OF MANY CUSTOMS IS PRESENTED

Some Of Them Traceable To Savage Life Before Blacks Were Brought To America

BY PETER A. BRANNON
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Written Especially for The Birmingham News.

DURING a period of about 20 years of observations made largely in eastern and central Alabama, the writer has set down certain superstitions prevalent most largely among our old Southern negroes. It must not necessarily be construed, however, that these superstitions are confined to Alabama negroes as many of them, whether practiced or not, are at least kept in mind by the more enlightened class of white people.

The purpose of this article is to present a theoretical explanation of many of these superstitions yet current in the country districts of our Southland. While many of these references are listed as superstitions, they should more properly be credited to folk lore customs. Some of them are traceable to aboriginal man whether he be the American Indian, the early Europeans or ancestor of our American negro in Africa. It has been the writer's good fortune to know, personally three native-born Africans who came over in the Wanderer, as well as a number of native-born negroes of African parentage, born in slavery, and directly linking up the old traditions of their people.

I shall divide these customs into two classes, folklore strictly speaking, and superstitions, to be considered strictly as such. Under folklore customs, those which have application to graves and graveyards are of far more romantic concern. Graveyard customs are traditions which might be traceable to some custom handed down through generations of ancestors who preceded the uses of these habits. This one feature of the negro character is the most interesting of all their tradition.

Ornaments On Graves

ON ONE occasion in the southern part of Lee county in east Alabama, I passed a negro church and noted in the adjacent half-acre cemetery 23 lamps, some partially filled with the oil which had served to give the light at the time of the death of the person buried underneath. In some cases these lamps even yet carry their old chimney which protected the flame. These little sheds erected over the

graves. In a negro cemetery in Central Alabama there is reported a case of the following objects on the grave mounds: by inquiring of certain ones known to have known of the occupants of the grave, when I discerned a lamp I suggested that this person died during the night.

Some Of The Ornaments Used

Tin tobacco cans, glass telegraph wire insulators, glass darning eggs, tin talcum powder can, glass water containers of all kinds, pitchers, tumblers, vases and such, several kinds of table dishes, different kinds of water pitchers, different characters of vases, butter dish covers, glass candy jar stoppers, medicine bottles, whisky bottles and other characters of bottles, small medicine glasses, some still containing the spoon used, ice cream saucers, lamp chimneys, electric light bulbs (this object being very rare as it has to be traded for in the nearby city), porcelain pin trays, pickle bottles, cuspidors, small sheep and lambs (dolls of stone), candlesticks, cold cream jars, porcelain wash basins, porcelain dish covers, porcelain jar covers glass salt shakers, pepper shakers, vinegar cruets, syrup pitchers, fruit jars. In addition, on 75 graves were 50 lamps ranging from the cheap glass upright variety to the large metal hanging lamp as used in country stores.

I was told of one case of a negro trading berries with a city white friend for light globes which had been burned out at the home of this friend with the express purpose of using them in the cemetery. The use of glass jars and vases on graves might be said to suggest that they were placed there as receptacles for flowers but the total absence of flowers and the statement by negroes to me that they were not intended for that purpose further proves them ornaments rather than for economic use. That customs vary, is indicated from the fact that in east Alabama I found no plates whatever, in central Alabama a large number of plates and on the Santee peninsula of South Carolina quite a few of these dishes and plates. A Gullah negro on the Santee river explained to me that it was their custom to place the last plate, even in that case, she is the chief mourner on this occasion which is anticipated in by both the widow and the use there, in order to determine whether their custom was the same as that in use in Alabama. I asked him why, when he replied that "it was pretty." An old negro joining in the conversation later explained that it made light. Numerous negroes in Alabama have explained the use as for the purpose of leading the way of the deceased on into glory. Especially is it customary to place on the grave of a person who died at night a lamp. In some sections in every case this is followed, whereas those who pass on in the day time are not so honored. I have proven this statement

by inquiring of certain ones known to have known of the occupants of the grave, when I discerned a lamp I suggested that this person died during the night.

out again with new material started. The Indian's beads, his exclusive ornaments, a vessel of food and water were deposited with him, but those things used in the ordinary courses of life were dispensed with.

Another funeral custom indulged in is that of speaking of the character of the deceased by his friends. This is nothing more nor less than a perpetuation of the old world custom, prevalent among the Scotch and Irish especially, of having a good word to say for the deceased before the grave is filled.

Religious Folklore

A PREVALENT custom among negroes in a section of east Alabama, particularly in eastern Russell county, and which is apparently not indulged in in other sections, is the "Watch Night." A designated place is set apart, generally a school house or smaller church, never the principal church of the locality. The locality adjacent to the writer's early home was what was known as the "school house," which was a small negro rural school, and to which the community from a radius of 10 miles surrounding repaired on Christmas Eve and daybreak on Christmas morning. None slept between these hours. The gathering was held for the purpose of being present at the second coming of Christ. It was explained that he would come only on Christmas Eve, and that he was to appear to those gathered at these places at that time. A religious service was not made of the occasion, though songs were sung. A musical instrument was not used. As is customary among many rural negro communities these songs were "lined out" by the leader and each line sung in conjunction before the next was attempted.

To my mind, this is one form of the "watching the old year out" custom prevalent among enlightened countries throughout the world. To all primitive people a smattering of religious intelligence of some kind tends to the forming of certain habits, and by Christmas being the end of Christ's year, this anniversary is celebrated rather than the 31st day of December. I have never known negroes to celebrate the last day of the year in the riotous, barbaric, noisy and other uncivilized manner in which our horn-blowing, whistle-tooting moderns celebrate the closing of the old year. Again, the very sweet, thoughtful idea practiced in some parts of the world by Episcopalians and Catholics, more especially, of placing lighted candles in the windows on Christmas Eve gives a suggestion of the origin of the negro custom of watch night on that same date.

Baptism

BELIEFS incident to baptizings are very prevalent. A "baptizin" is by no means the function that it formerly was. All the city churches at this time have baptistries and the country churches, in most cases, have pools. It is only the remote ones that resort to the nearby streams for this function. Most all the older generation have been immersed. Whether Methodists or Baptists (the only two religions common among the negroes), they were always immersed. The desire to "go down into the water" and be "carried under the water" was far more prevalent than to be merely sprinkled. It is on this occasion that they all "come to." All converts to religion, among the older ones, gave vent to their feelings in the old Methodist manner, that is, they all "shouted."

I seed Saint Gabriel as I went down. Dat half-wit Carter, he mos' a plum fool. He been baptize and des come out de pool. He say: 'Dat wan't no Saint Gabriel. Sis Su. Dat was des a mud turtle. I seed dat, too.'

Central Alabama Negro
Superstitions And Folklore

Described

EXPLANATION OF MANY
CUSTOMS IS PRESENTED

GRAVES.
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bama there is reported a case of the
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Some Of The Ornaments Used
Tin tobacco cans, glass telegraph wire
insulators, glass darning eggs, tin tal-
cum powder can, glass water containers
of all kinds, pitchers, tumblers, vases
and such, several kinds of table dishes,
different kinds of water pitchers, differ-
ent characters of vases, butter dish
covers, glass candy jar stoppers, meal-
cane bottles, whisky bottles and other
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Funeral

Of Them Traceable To Savage Life
Brought To America

Before Blacks Were Brought to Alabama

BY PETER A. BRANNON
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I shall divide these customs into three classes, folklore strictly speaking, and superstitions, to be considered strictly as such, under folklore customs, those in use by the primitive mind because of their perishableness. Archæologic graveyards are of far more romantic interest than the graveyards which might be traceable to some few evidences of other than permanent material deposited with the dead of the original people. The placing of the custom handed down through generations of ancestors who preceded the uses of these habits. This one feature of the negro character is the most interesting of all their traditions.

Ornaments On Graves

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In a negro cemetery in Central Alabama, there is reported a case of the grotesque use of the following objects on the grave at night:

Some Of The
Tin tobacco cans, glass telegraph wire
insulators, glass darning eggs, tin tal-
powder can, glass water container

of all kinds, pitchers, tumblers, and such, several kinds of table dishes, different kinds of water pitchers, different characters of vases, butter dish funnel covers, glass candy jar stoppers, medallion bottles, whisky bottles and other decorative bottles, small medicine bottles, characters of bottles, lamp chimneys, big classes, some still containing the spoon used, ice cream saucers, lamp chimneys, electric light bulbs (this object being very rare as it has to be traded for in every rare city), porcelain pin tray, plates, the nearby city), porcelain sheep of pickle bottles, cuspids, small candle jars, and lambos (dolls of stone), and jars, porcelain wash tubs.

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I was told of one white friend lately, who had been burned with his hand on a glowing globe, and who had been out at the home of this friend with the purpose of using them in the expression of his grief. The use of glass jars and bottles was said to be suggested by the fact that the

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Alabama have explained

Funeral Customs While

GENERAL customs applicable as superstition much to do with these people that have here given

It is never customary to have a funeral of a person at the residence in the community at the time of death. In some of our cities the funeral procession is extended over the 10-2 week period, and a bigger, more spectacular and more costly funeral is given to it, than is usually given to a citizen of prominence. This is planned from the fact that the members of the society are required to wear the funeral. They are fined if they do not wear their pins and other badges. In the

paratively little attention has been given to the method of burial, in the case of negroes living in the country, and it is more and more the opportunity afforded them to get the funeral, particularly the matter of cost, taken into consideration.

On the present count, the party concerned a very modest occasion, the comparatively few, when the for the preaching of the and this occasion is made v and in the annals of the co

er, in minister is imported

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It went again with new beads, his staff &c. The Indian's vessel of toon excels his ornaments, a vessel of toon and water were deposited with him, but the things used in the ordinary course of life were dispensed with. Another funeral custom indulged in is that of speaking by his friends. The deceased more or less than a perpetuation of the old world custom, prevailed among the Scotch and Irish especially of having a good word to say for the deceased before the grave is filled.

Religious Folklore

A PREVALENT custom among the Algonquians of the north is to erect wigwags in a section of east Algonquiana, particularly in eastern Russia, and which is apparently not induced in other sections, "Watch Night." A designated place is set apart, generally a schoolhouse or smaller church, never a principal church to the writer's knowledge, locally known as "home" which was a small

be "school houses," and to which the Negro rural school, and to which the community from a radius of 10 miles gathered for religious services during the founding repeated on Christmas Eve. The singing daybreak on Christmas morning. The sleep between these hours. The sleeping was held for the purpose of being present at the second coming of Christ. It was explained that he would appear only on Christmas Eve, and that white was to appear to those who were excluded from the service. A religious instrument was not used. As is usual in many Negro churches, the songs were sung by the leader and each line sung by the congregation before the next was

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participation manner in the celebration of the old year. Another memorial, a closing of the old year, friends very sweet, thoughtful idea with new in some parts of the world by friends and Catholics, more especially in the United States. I have dinner if I can, lighted candles in the house, and a placing of the Christmas Eve gives a sense of the origin of the negro or not he of the origin of the negro in his sun-watch night on that same case

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Baptism

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resemblance down into the water," was far from being a new thing among American Indians. On one occasion that I met some of the Northern Creeks, on their return from a visit to the reservation, "come to." All converts were asked up and among the older ones, gave evidence of the same old Methodist antecedent feelings in the old Meth-

I seed Saint Gab'riel as I went down:"

"Dat half-wit Carter, he mos' a plum fool.

He been baptize and des come out de pool.

He say: 'Dat wan't no Saint Gab'el, Sis Su.

Dat was des a mud turtle, I seen dat, too!'"

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SUPERSTITIONS IN GENERAL

Ghosts

TO DISCUSS strictly speaking customs which are primarily superstitious in character, the fear of the negro of ghosts and of graveyards at night is foremost of all. I have never known a member of that race, certainly not one of pure blood, who did not have an extreme fear of ghosts. They have all seen ghosts, and can give incidents of having been subjected to these fears. Practically all negro ghosts are walking ghosts. They are nearly all traceable to vicinities adjacent to or near the burial places. Even though graves are apart from regular cemeteries, as in the case of many Southern private burial places and family cemeteries, these all have superstitions in the minds of these people. Ghosts take the shape of wild animals in many cases or sometimes are clouds of smoke, sometimes walking skeletons, sometimes upright sheets, and on many occasions are gusts of wind which have voice. They can all be seen. I do not recall an instance where there is a case of having heard a voice in the darkness without being able to see the instigator of that voice. Numerous different characters of ghosts might be mentioned. However, it is sufficient to say that rarely ever is it possible to send one negro by a cemetery or a "haunted house" alone.

Butter Bean Hulls

One of the most prevalent superstitions and one which has the most diversity of explanation is that one having to do with butter bean hulls. You will never pass the home of a negro during the spring and summer months, but what you will find in the public road, and if there is no public road, in the frequented road passing the house, the hulls of butter beans. These people nearly always have a garden and on the fence of the garden always raise butter beans. The hulls of the shelled beans (lima beans) are never burned because if such was the case, the crop of the negro would not be successful. No matter what he planted the yield would not be fruitful. They are never fed to the cows or the hogs who would eat them with rare relish, because if this is done while the next year's plants were growing the stock would get into the garden and eat up the vines while still bearing. They are never thrown into the garbage because they must be thrown into the road in order that next year's vines will produce. In some localities this idea of reproduction extends to the field crop, in others to the cattle, and in others, even more closely personal, to the family of the persons themselves, many believing that the wife would not bear children if this were not done. The theory and the idea being that butter bean hulls have to do with reproduction in all cases.

Turning Around

A custom, one which is indulged in by many enlightened people, but which is directly traceable to our Southern slavery time negro, is that of performing some specific act when something is forgotten, and it becomes necessary for the party to retrace their steps in order to get this object. In some localities it is customary when the party turns around to take the toe of the shoe or foot, make a cross mark in the sand or on the roadside and spit in the center of this cross mark, if possible it should be in the immediate place where the two marks cross. In other localities the custom is to take the finger make a cross mark in the sand, spit over it and retrace your steps. In other localities it is necessary to take of your hat and look over one shoulder

that shoulder governed by the particular local tradition. This custom and the one of never starting anything on Friday which cannot be finished, as above stated, is that superstition of tradition probably most indulged in among people of more than ordinary enlightenment.

Rabbit Crossing Road

The ordinary negro has many superstitions with reference to traveling. In no case is it good luck for a rabbit to cross the road ahead of a traveler. This is in every instance an ill-omen. In Russell county, it is customary in some localities to immediately slacken the speed, the theory being to stop, but this is not always done, and turn the hat around before proceeding on the journey. In Macon county, adjacent to this locality, it is customary to take off the hat and repeat the words, "Good morning, Mr. Rabbit." Respect in all cases must be paid to the animal, otherwise some dire calamity will happen on this particular journey. While traveling, if a black cat is seen it is another indication of ill luck, this animal being held in fear by people of this race.

Among the good luck pieces, the left hind foot of a graveyard rabbit which is killed as he leaves the graveyard, especially on the rise of the new moon, is very efficacious. It is not skinned, and the foot should be broken at the knee joint. A large rabbit is much more effective than a small one. This emblem is effective for all kinds of luck. The carrying of the buckeye (the fruit of *asculus pavia*) is of considerable benefit in the treatment of certain maladies, especially in the cure of rheumatism. The carrying of coins as luck pieces, while not necessarily traceable to the negro, is indulged in by them. This custom, in my opinion, is traceable to the pirates, as it is well known that the "piece of eight," the Spanish eight reals, that highly prized coin of Capt. Kidd, was much sought, but any piece of that early Spanish coinage would suffice, it being believed that specimens of buried money would be more valuable than any other kind.

"Screech owls," especially, and owls of any description, to an extent, are creatures of ill luck. It is a sign that there will be death in the family should a "screech owl" call near the door of the residence of any person. This same "sign" is credited to the crowing of a rooster on the steps of a home into which there is a person who is in the least in feeble health. This same sign of bad luck is attributable to the cuckoo. He is popularly known as the raincrow and is an indication of bad luck here, whereas in some countries in Europe his call around a homestead is an indication of good luck. A crowing hen is always disposed of by sale to white friends. Among them "a crowin' hen no good en."

Broken Mirror

The breaking of a mirror is a sure sign of seven years of bad luck. This sign is possibly the most universal of all luck superstitions in the Southland. The superstition is by no means confined to the negro. Among white people it is regarded as positively indicative of ill fortune which will befall them.

When the salt shaker or salt dish is accidentally turned over, spilling the salt on the table, a pinch must be picked up and thrown over the left shoulder. The person must not look around. Misfortune will befall you if this is not done.

Another sign which is said to produce a similar calamity, is the repair-

ing of the front porch (piazza) of an old house. New plank should never be put in with the old ones. The floor should never be repaired, but should be entirely replaced.

As is a well known fact, practically all negroes are able to carry very heavy weights balanced on their heads and there is seemingly little concern on their part while carrying these objects. It is no uncommon sight to see a full grown negro at the same time that he or she is carrying one in each hand. There is a superstition in connection with this custom which is prevalent in this section to a limited extent, and which is quite common in the Mississippi valley. No water must be taken out of the top pail during the time it is on the head of the person carrying it, this being bad luck.

Broken sassafras limbs must not be burned inside the house. They can be burned in the yard under the wash ketle without running any risk of ill luck.

The Conjuror

The conjure and the conjurer, traditions brought with them from aboriginal countries, while they do not make up as much of the life of the average country negro as was formerly the case, have yet much to do with their economic conditions. All communities and the folk should be broken at the knee joint. A large rabbit is much more effective than a small one. This emblem is effective for all kinds of luck. The carrying of the buckeye (the fruit of *asculus pavia*) is of considerable benefit in the treatment of certain maladies, especially in the cure of rheumatism. The carrying of coins as luck pieces, while not necessarily traceable to the negro, is indulged in by them. This custom, in my opinion, is traceable to the pirates, as it is well known that the "piece of eight," the Spanish eight reals, that highly prized coin of Capt. Kidd, was much sought, but any piece of that early Spanish coinage would suffice, it being believed that specimens of buried money would be more valuable than any other kind.

"Screech owls," especially, and owls of any description, to an extent, are creatures of ill luck. It is a sign that there will be death in the family should a "screech owl" call near the door of the residence of any person. This same "sign" is credited to the crowing of a rooster on the steps of a home into which there is a person who is in the least in feeble health. This same sign of bad luck is attributable to the cuckoo. He is popularly known as the raincrow and is an indication of bad luck here, whereas in some countries in Europe his call around a homestead is an indication of good luck. A crowing hen is always disposed of by sale to white friends. Among them "a crowin' hen no good en."

The breaking of a mirror is a sure sign of seven years of bad luck. This sign is possibly the most universal of all luck superstitions in the Southland. The superstition is by no means confined to the negro. Among white people it is regarded as positively indicative of ill fortune which will befall them.

When the salt shaker or salt dish is accidentally turned over, spilling the salt on the table, a pinch must be picked up and thrown over the left shoulder. The person must not look around. Misfortune will befall you if this is not done.

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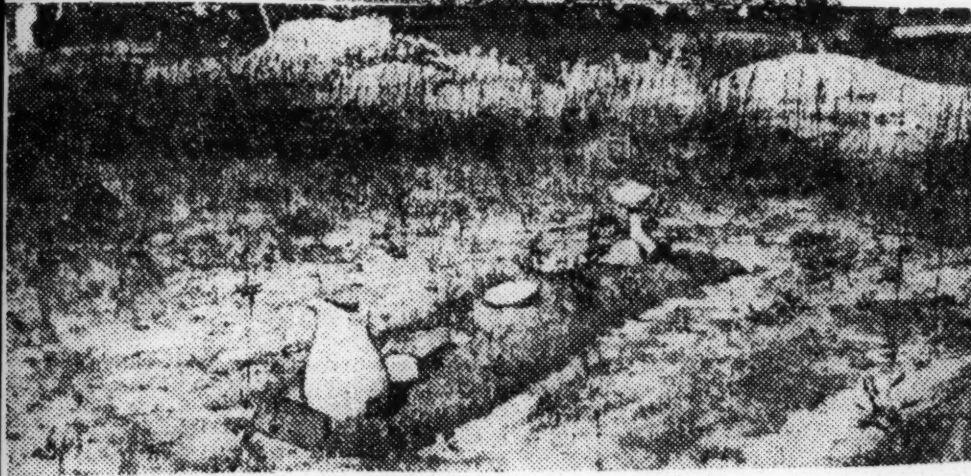
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NEGRO IS NOT INFERIOR, SAYS MO. PROFESSOR

University Of Mo., Instructor In Sociology Says "I Can See Negroid Blood In The Characteristics Of This Audience."

Tells Whites That Racial Trouble Is Due To Their Failure To Recognize The Negro's Capability

COLUMBIA, Mo., Feb. 4.—"The Negro is a repressed element in our society," said Herbert Blumer, instructor in sociology in the University of Missouri.

We segregate him in theatres, street cars and everywhere. There is no opportunity for him to participate in cultural things. He is repressed politically, educationally, industrially and socially." 2-6-25

Mr. Blumer then went on to tell some of the many ways in which the Negro is repressed. He said that in some parts of the South only \$2 was spent on the education of the Negro as compared to \$10 spent on whites. He said that in politics the Negro did not have a chance and pointed out the fact that there was not a single Negro senator or congressman and not a single Negro representative in states where they outnumbered whites.

"There is no proof that the Negro is inferior. This has been proved by the reports of anthropologists and others. The white race is the most hybrid race in the world today. I can see negroid blood through characteristics of this audience. The Negro invaded Southern Europe and mixed with the native stock. Therefore many of the nations of Europe show negroid blood. Many people think that the Negro race in Africa had no culture, but the belief is absolutely absurd because he has enjoyed high civilization," said Mr. Blumer.

Mr. Blumer also brought out the important part the Negro played in the World War and also the Revolutionary War and the War of 1812.

"The reason for racial trouble today is that the whites will not accept the fact that the Negro is capable of doing as much as the whites," said Mr. Blumer.

Negroes Complete Vital Wartime Chemical Job as Deadly Gases

Drive Men of White Race Out

Special Lecture Course on Africa

(Hudson News Service.)

BALTIMORE, Md., April 13.—It is said that open confession is good for the soul and, surely, leading chemical experts of the country should feel much better now since they have gotten off their chest something about the superiority of Negroes.

At a meeting of chemists here last week, Dr. H. J. Killer of New York told the members of the American Chemical Society how Negroes perfected experiments with tetra-nitroaniline after Nordic blondes and Jewish chemists had keeled over in a laboratory at Boundrock, N. J. 4-13-25

Tetra-nitroaniline, igniting 100 times faster than TNT, was sought by the Government during the war. In a necessary intermediate process, there results a deadly poison, its fumes enter the skin, and kill the red corpuscles, causing suffocation. Group after group of white men were tried and found unable to withstand the action of the fumes, finally Negroes were ordered to make the experiments, and were found to be able to withstand the poisons.

It is said that the participants in the experiments were graded as to complexion to determine if the dark-skinned men could withstand the deadly fumes, and they did. It is said that the lightest skinned keeled over in a week, and were resuscitated with difficulty. It was found that the dark-skinned Negroes withstood the fumes and enabled the chemists to complete the experiments, but the armistice, it is said, was signed before much of the explosive could be used.

McCormick To Study Negro

MILWAUKEE, July 23.—The Milwaukee Journal in an interview Monday says that McCormick son of Harold McCormick, of the International Harvester Company will leave shortly after August 1 for Africa, as a member of an expedition headed by Carl Jung, Swiss psychologist.

McCormick accompanied Dr. Jung on a trip last winter through the southern states of the United States. Dr. Jung intends completing extensive research in psychology, which he began last year with the study of the Southern Negro.

In co-operation with the Africa Committee of the Committee of Reference and Counsel, and the International Missionary Council, the Kennedy School of Missions, Hartford Conn., is offering a special intensive course of study on that continent from Nov. 1 to Dec. 22, 1925.

Prof. Dr. D. Westermann of the University of Berlin, a leading authority on African languages and anthropology, will be in residence for five weeks, and give three lectures per week in this course. Mr. J. H. Oldham of London, secretary of the International Missionary Council, and editor of the International Review of Missions, will give a series of lectures upon the relations of missions to governments and upon other topics relating to Africa.

Several members of the African Education Commission which recently made an intensive study of school work on that continent will lecture: Dr. Thomas Jesse Jones, educational director of the Phelps-Stokes Fund; Dr. Homer L. Shantz, of the United States Department of Agriculture, and Dr. J. H. Dillard, president of the Jeanes and Slater Funds. These representative mission boards who have recently investigated conditions in various parts of Africa will report their conclusions: Rev. Thomas S. Donohugh, Rev. Ernest Riggs and Dr. P. H. J. Loriggo.

In addition to this special course on Africa, the Kennedy School of Missions is offering five courses in its regular curriculum through the Africa Department. Mrs. Agnes C. L. Donohugh, M. A., F. R. A. L., will give courses in ethology, "The Life of Women," "Africa Native Life." Prof. W. C. Willoughby, F. R. R. L., will give courses in "Bantu Religion and "Bantu Political Institutions."

Identify Races By Blood

Columbian Press Bureau

MOSCOW, July 25.—A new method of chemical analysis is announced by Dr. Manoyloff, a Russian scientist, by which Negro blood or the blood of any other race, for that matter, can be definitely discerned and identified. It is also claimed by Dr. Manoyloff that sex differences can be ascertained by his newly discovered blood test.

In 1,362 experiments it is said that Dr. Manoyloff's analysis for sex were 100 per cent perfect; while his analysis for race were 99.3 per cent correct.

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NO DIFFERENCE BETWEEN RACES

Superiority All Bunk, Says College Professor; Color Doesn't Count

Terre Haute, Indiana. — Holding that the contention of the white race that it is superior to all other "races" means the inevitable destruction of the whites by any group which sets itself up as superior to any other group, Dr. Herbert Miller, head of the department of sociology at Ohio State University and internationally known authority in matters of sociology and racial interrelation, spoke for an hour last night in the open forum program at the First Congregational Church.

Dr. Miller pointed out that the white race is only a few generations further removed from abject savagery than the Negro and he urged that the white's sense of superiority be abolished and that they solve the problem of racial peace by a more humble method of human interest and contact with colored races, not alone the black, but the yellow and allied races as well.

One-Third of People White

"There are," he said, "1,700,000,000 people in the world and of these only 500,000,000—less than one-third—are whites. So long as we maintain that we are superior to these other 1,200,000,000, that long will all the rest be drawn together into an amazing solidarity which means our positive destruction eventually."

"In India a newspaper publishes on its front page a story about every lynching of a Negro in America. Thus the American Negro and the English Indian are being almost unconsciously drawn together."

"So it is, on a smaller scale, with the Jew, the Catholic and the Negro of America, faced as they are with the opposition of the Klan. These three groups are being drawn very close together by the opposition. The destruction of the group which sets itself up as superior is unavoidable under such circumstances."

No Difference But Color

"Outside of the color difference there is no psychological difference between the races of the world. It is not properly called a racial question—rather it should be designated a question of cultures, and a social question."

"By our attitude toward foreign immigrants we make the foreign nations hate us. With a solid hate they are infinitely more powerful than we. Again, our destruction. The yellow people will join the foreigners whom we treat with scorn instead of contact and humanity. England's attitude toward India will bring about a great revolution, unless the attitude changes. The colored races are multiplying much faster than the whites, and within a hundred years they will perhaps form seven eighths of the population of the globe, instead of just

the importance of the Anglo-Saxon strain in the South. Patriotism cannot be claimed as a purely Anglo-Saxon trait. Thousands of French clericals, sent into exile as a result of the Socialist trend of France before the Great War, returned voluntarily to their fatherland and fought and died in the ranks. The recent arousal of Italy to the menace of a sweeping nationalist movement in a sweeping nationalist movement in some respects at least, could well be emulated in this country. In Ireland, another non-Nordic country, the

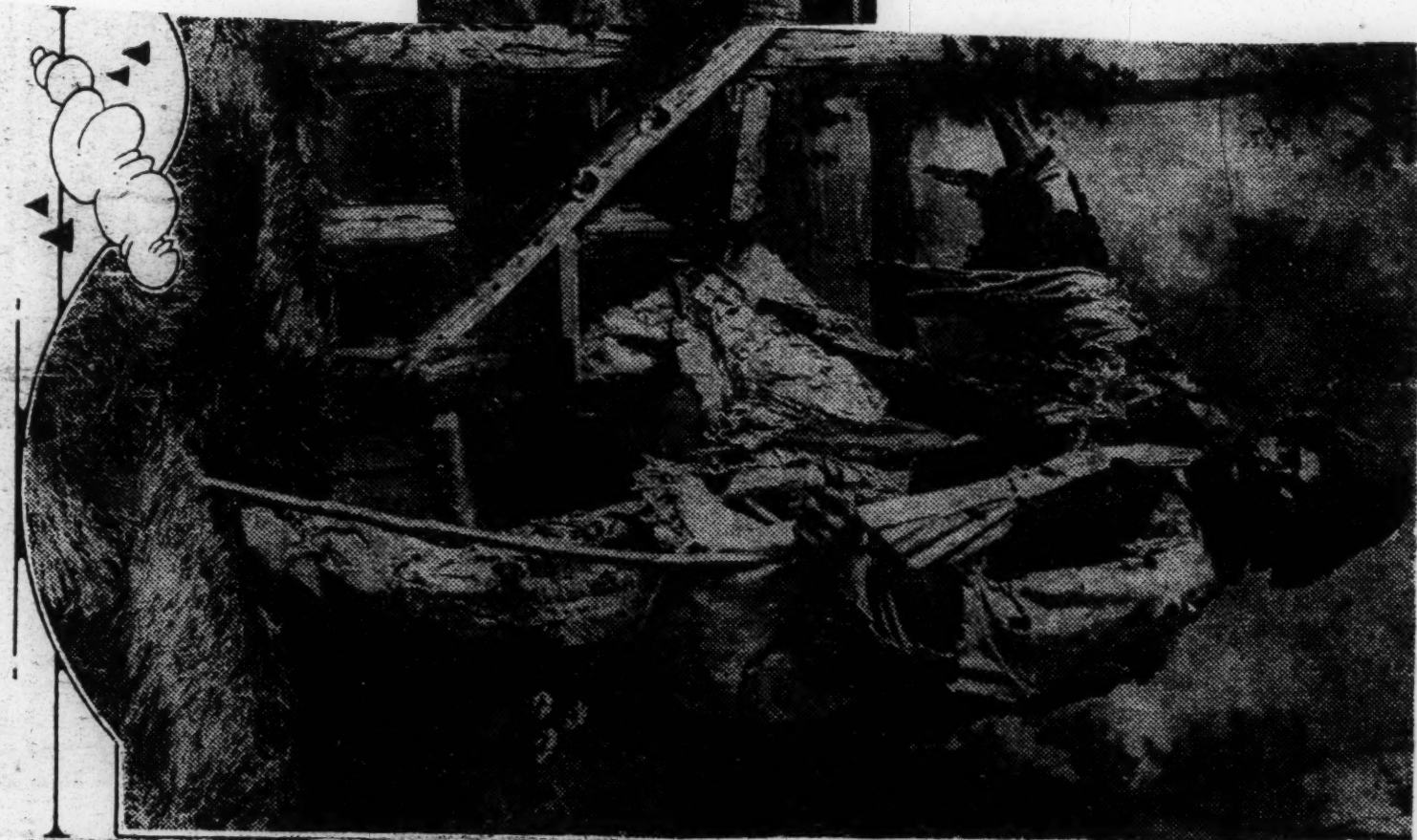
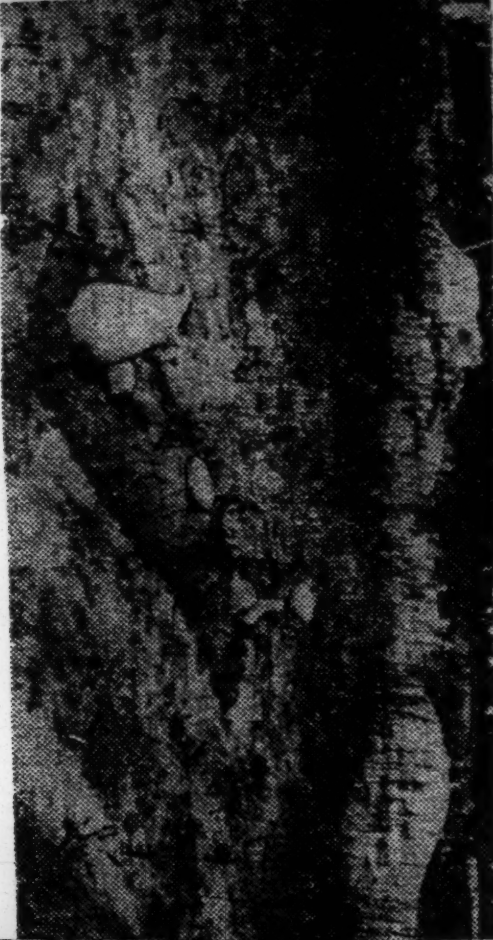
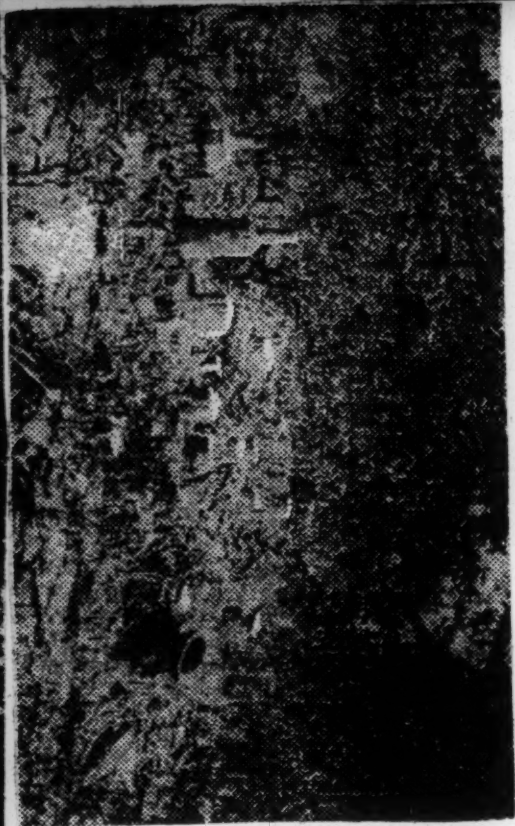
THE SOUTH.

Dallas, Texas, January 2, 1925.

Editor Manufacturers Record:

It is because of my high regard for you as a courageous clear-thinking editor, and for the MANUFACTURERS RECORD as the greatest influence for the development of the South, that I am taking you to task on what seems to me to be a growing

"We must learn not to despise others simply because they are different. It is an obsession that we must get rid of, this idea that we are superior because they are not precisely like us. We must attempt to conciliate, to be friends, and we must admit to the other colored peoples that we are friends with them, not that we consider them inferior to be treated as such."



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obsession—that is the importance of the Anglo-Saxon strain in the South. Patriotism cannot be claimed as a purely Anglo-Saxon trait. Thousands of French clericals, sent into exile as a result of the Socialist trend of France before the Great War, returned voluntarily to their fatherland and fought and died in the ranks. The recent arousal of Italy to the menace of communism resulted in a sweeping nationalist movement which, in some respects at least, could well be emulated in this country. In Ireland, another non-Nordic country, the

people have been struggling for centuries, against staggering odds, toward a nationalistic ideal. Their struggle has been little short of supernatural in its display of courage. And little Belgium! Can history show a brighter example of gallant willingness to face certain defeat and possible destruction rather than to sacrifice national honor?

Compare with these thoughts the fact that it was the Anglo-Saxon South that came very close to destroying our Union, and that the South's strongest support during the Civil War came from Anglo-Saxon England.

The security of this country rests upon the great body of practical Christians who comprehend the danger of divorce and socialism, and believe in property rights and religious education.

GEO. G. PELL.

The MANUFACTURERS RECORD welcomes suggestions or criticisms such as the letter of Mr. Pell. We never have claimed that patriotism is only an Anglo-Saxon trait. We fully recognize the patriotism dominant in many other lands of the world, and the devotion to duty of the people of other countries. Nor are we unaware of the magnificent development that has been made in the business life of other countries.

It is true that the Anglo-Saxon South fought for what its people believed to be right, "states' rights"; and, while it was defeated on the battlefield, this entire country, North and West as well as the South, is coming more and more to believe that the safety of the nation depends upon the maintenance of states' rights.

It is likewise true that England gave considerable support to the South during the Civil War, but that was because England's cotton mill employes and all associated with them, to the extent of hundreds of thousands of men and women, were on the verge of starvation for the lack of cotton, and England was struggling to find a way to secure cotton from the South.

With the last sentence in Mr. Pell's letter we fully agree, as every other thoughtful man and woman should do. Nevertheless, we do not in any way recall the point that we have repeatedly made, that the Anglo-Saxonism of the South is one of its great assets, and this Anglo-Saxonism will help to save this country from the evils that are inherent in the enormous influence of that wholly alien element from southern and southeastern Europe, much of which will never be thoroughly assimilated into genuine Americanism.

Can There Be a "Human Race"?

(The Sixth Article of the Series on The Nordic Myth)

IN the days when the social mind was aglow with the woman suffrage issue I often wondered which side I liked least: the *pro* arguments were boring, the *con* arguments stupid. Even so it is with the race issue today. The vociferations for race inequality are as stupid as those for race equality are boring; sides are taken on the basis of temperament and *Weltanschauung*, not of fact and logic. The "arguments" for and against are but thinly disguised rationalizations.

The only justification for this article is an honest intent to face realistically the situation as it confronts us today. First, then: Who are the races whose fate it will be to share the world in the future? The North American Indian is out of the running. Fragments of the once virile and poetic stock still linger on in a state of degeneration and dejection. But their days are counted. In the words of the Iroquois sage: "Another generation and our customs and beliefs will be memory, still another generation and they will be forgotten." Will the Indian of South America fare any better? I doubt it. The mechanisms for dismembering the primitive civilization and devitalizing it bit by bit are too busily and powerfully at work.

The natives of Australia, here and there, have preserved enough of their age-long culture to feed endless anthropological controversies, but its life-blood has flowed out. Like the creeks of the Australian desert these cultures have lost their way in the hot sands, never to reach the ocean of world civilization. So it is with the once picturesque and voluptuous cultures of the islands of the South Seas. They have been weaned of the sea that conceived and nurtured them; descendants of the daring Argonauts of yesterday are happy to run the cars of rich Americans in Hawaii, while the ancestral cemeteries lie heavy with their human burden, dead "from lack of interest," to use the bitter words of the late Rivers. Civilization came to them like a thief in the night; it carried off their arts, their dreams, and their play. It took their freedom, killed their imagination, and gave them work. The children of nature were bored and—died.

The "white man's burden" has been lightened. Some of our charges, tortured even unto death by the grim tutelage, are no more.

But there are others. The Mongol of Central and Eastern Asia, the natives of India and Arabia of the South and the West, the Negro in Africa and America—these are not dead nor dying. More promising than ever, they seem, on the contrary, to be quickened with new spiritual energy. Thenceforth they will be our historic comrades. Shall we accept them as team-mates, harnessed with us to the chariot of history, or shall we persist in forcing them to do the pulling while we wield the whip of race pride and domination—perhaps only to be ourselves driven some day?

Such is the issue, and the choice still lies with us.

We are wary and suspicious. Perhaps this is as it should be. When one is about to choose one's team-mates

for the historic journey, it may be well to remember the fable of the swan, the lobster, and the fish, who once agreed to pull a chariot together. When the time came to begin the swan soared toward the sky, the fish made for the near-vociferations for race inequality are as stupid as those for race equality are boring; sides are taken on the basis of temperament and *Weltanschauung*, not of fact and logic. The "arguments" for and against are but thinly disguised rationalizations.

What have they done, then, in the past—the Mongol, the Indian, the Arab, the Negro—and what may they be expected to do in the future? And what have we done in comparison and what may we be expected to do?

One can not estimate achievements without standards, and standards are based on values. What, then, are the values of civilization least affected by time and place and circumstance? Art, craft, skill, imagination, play. Also, common sense, knowledge, wisdom, and creative thought, kindness, friendship, mercy, love, sincerity, self-restraint, honor, courage, social living together, peace. In the light of history, written and unwritten, tradition and lore, these basic values of humanity and civilization are common to us all. We have all recognized these values, and have lived by them; if some of us, at one time or another all of us, have also broken them, who is there to throw the first stone?

But we may go a step further: What contributions have these peoples made to the treasure-trove of human achievement?

Where does the Mongol stand? He has conceived and perfected a wonderful art, an art of color, form, movement, and spiritual depth, an art sired by the folk and brought forth by individual creators of singular freedom and originality. He has nurtured a philosophy of sublime common sense which comes nearer than any of its compeers to a purified intellectualized expression of the wisdom of life itself. He has, in ancient China, exalted the ideal of an educated man as the one best fitted to guide the young and steer the state in its arduous course. He knew and taught the art of meditation in the exercise of which man faces nature, life, and his own soul in a spirit of supreme earnestness and humility, unaffected by the currents of prevailing opinion, unmindful of the trivialities of fashion.

Where does the Indian stand? His is the field of family crafts in which skill and love are mated to produce a simple and craftsmanlike thing. His also is an architecture not all his own, nor as finished and harmonious as some, but highly elaborated, intricate, and impressive. In one of his great philosophies he has thought of *karma*, the law of cause and effect in life, which makes man, for once, the master of his fate. He stands alone among those who have wrestled with ultimates, in so far as he has dared to conceive of *nirvana*, non-existence, not as something to be feared or disguised by fictions but as something to be desired and welcomed, not a disaster but a culmination. He also has exhibited, in precept and act, the highest ideal of spirituality yet attained by man, a state of being in which the mind stands master over the body even to the threshold of annihilation.

And where does the Arab stand? In art he also is the

EXPLANATION OF MANY CUSTOMS IS PRESENTED

Some Of Them Traceable To Savage Life Before Blacks Were Brought To America

BY PETER A. BRANNON

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Written Especially for The Birmingham News.

DURING a period of about 20 years of observations made largely in eastern and central Alabama, the writer has set down certain superstitions prevalent most largely among our old Southern negroes. It must not necessarily be construed, however, that these superstitions are confined to Alabama negroes as many of them, whether practiced or not, are at least kept in mind by the more enlightened class of white people.

The purpose of this article is to pre- that every grave in the enclosure car- sent a theoretical explanation of many of these superstitions yet current in the country districts of our Southland. While many of these references are listed as superstitions, they should properly be credited to folk lore cus- toms. Some of them are traceable to ab- original man whether he be the Ameri- can Indian, the early Europeans or an- cestor of our American negro in Africa. It has been the writer's good fortune to know personally three native-born Africans who came over in the Wan- derer, as well as a number of native- born negroes of African parentage, born in slavery, and directly linking up the old traditions of their people.

I shall divide these customs into two classes, folklore strictly speaking, and superstitions, to be considered strictly as such. Under folklore customs, those which have application to graves and graveyards are of far more romantic concern. Graveyard customs are tradi- tions which might be traceable to some custom handed down through genera- tions of ancestors who preceded the uses of these habits. This one feature of the negro character is the most in- teresting of all their tradition.

Ornaments On Graves

ON ONE occasion in the southern part of Lee county in east Ala- bama, I passed a negro church and noted in the adjacent half-acre ceme- tery 23 lamps, some partially filled with the oil which had served to give the light at the time of the death of the person buried underneath. In some cases these lamps even yet carry the chimney which protected the flame. A report is made to the Alabama Anthro- pological Society of a case in Pike county, south of Montgomery where one grave showed three lamps. In three other cases there were two lamps. In the majority of cases in this cemetery, however, only one lamp, together with the other objects, was in use on the rough mound.

Some Of The Ornaments Used
Tin tobacco cans, glass telegraph wire incense burners, glass darning eggs, tin talcum powder can, glass water containers of all kinds, pitchers, tumblers, vases and such, several kinds of table dishes, different kinds of water pitchers, differ- ent characters of vases, butter dish covers, glass candy jar stoppers, medi- cine bottles, whisky bottles and other characters of bottles, small medicine glasses, some still containing the spoon used, ice cream saucers, lamp chimneys, electric light bulbs (this object being

very rare as it has to be traded for in the nearby city), porcelain pin trays, pickle bottles, cuspidors, small sheep and lambs (dolls of stone), candle- sticks, cold cream jars, porcelain wash basins, porcelain dish covers, porcelain jar covers glass salt shakers, pepper shakers, vinegar cruets, syrup pitchers, fruit jars. In addition, on 75 graves were 50 lamps ranging from the cheap glass upright variety to the large metal hanging lamp as used in country stores and churches.

I was told of one case of a negro trading berries with a city white friend for light globes which had been burned out at the home of this friend with the express purpose of using them in the cemetery. The use of glass jars and vases on graves might be said to sug- gest that they were placed there as receptacles for flowers but the total absence of flowers and the statement by negroes to me that they were not intended for that purpose further proves them ornaments rather than for eco- nomic use. That customs vary, is indi- cated from the fact that in east Ala- bama I found no plates whatever, in central Alabama a large number of plates and on the Santee peninsula of South Carolina quite a few of these dishes and plates. A Gullah negro on the Santee river explained to me that it was their custom to place the last plate, the last glass and spoon used before death on the grave. Noting lamps in use there, in order to determine whether their custom was the same as that in use in Alabama, I asked him why, when he replied that "it was pretty." An old negro joining in the conversation then explained that it made light. Numerous negroes in Alabama have explained the use as for the purpose of leading the way of the deceased on into glory. Es- pecially is it customary to place on the grave of a person who died at night a lamp. In some sections in every case this is followed, whereas those who pass on in the day time are not so honored. I have proven this statement by inquiring of certain ones known to have known of the occupants of the grave, when I discerned a lamp I sug- gested that this person died during the night.

Funeral Customs

FUNERAL customs while not strictly sell applicable as superstitions have so much to do with these peculiar be- liefs, that they are here given. It is never customary to preach the funeral of a person of ordinary standing in the community at the time of the death. In some of our cities where we have the 10c-a-week societies, the funeral procession is extensive. Far more spectacular and more pub- licly given to it, than with a white citizen of prominence. This can be explained from the fact that all members of the society are required to attend the funeral. They are fined otherwise. They must wear their insignia, robes and other badges. In the country com- paratively little attention is given to this method of burial, in the first place from economic reasons, because negroes living in the country are harder workers and it is more difficult for

them to get the opportunity to attend the funeral, particularly from the rea- son of the matter of conveyance and from the matter of time. On this ac- count, the burial is in the most cas- a very modest occasion attended by comparatively few, when a date is set for the preaching of the funeral and this occasion is made very memorabl- in the annals of the community. Gen- erally a date is set some six to nine months after the death. Preparations are made during this time to make the occasion as much a memorial as is possible. Relatives and close friends especially, provide themselves with new wearing apparel, a basket dinner is generally held on the grounds, and minister is imported who whether he knew the party in question or not is able to preach at length on his vir- tues. The widow, if the case be a man, in some cases has been known to marry in the meantime, even in that case, she is the mourner on this occasion which is ticipated in by both the widow and new husband. Monuments are never placed on the grave until after the funeral is preached. During the funeral, in some localities, it is prevalent to talk with your surrounding neigh- bors during the entire service. In other localities this custom is entirely

taboo. Students of American ethnology will readily see in this custom resemblance to many practiced by the American In- dian on the coming of whites into this locality. Among the Southern Creeks especially all objects in the possession of the deceased were broken up and thrown away and his descendants started out again with new material exclusively. The Indian's beads, pipe, his ornaments, a vessel of food and water were deposited with him, but those things used in the ordinary courses of life were dispensed with. Another funeral custom indulged in is that of speaking of the character of the deceased by his friends. This is nothing more nor less than a perpetua- tion of the old world custom, prevalent among the Scotch and Irish especially, of having a good word to say for the deceased before the grave is filled.

Religious Folklore

A PREVALENT custom among ne- groes in a section of east Ala- bama, particularly in eastern Rus- sams, and which is apparently in- dulgued in in other sections, is the "Watch Night." A designated place is set apart, generally a school- house or smaller church, never the principal church of the locality. The locality adjacent to the writer's early home was what was known as the "school house," which was a small ne- bigger, more spectacular and more pub- licly given to it, than with a white citizen of prominence. This can be explained from the fact that all members of the society are required to attend the funeral. They are fined otherwise. They must wear their insignia, robes and other badges. In the country com- paratively little attention is given to this method of burial, in the first place from economic reasons, because negroes living in the country are harder workers and it is more difficult for

Baptism

BELIEFS incident to baptizings are very prevalent. A "baptizin" is by no means the function that it formerly was. All the city churches at this time have baptistries and the coun- try churches, in most cases, have pools. It is only the remote ones that resort to the nearby streams for this func- tion. Most all the older generation have been immersed. Whether Metho- dists or Baptists (the only two religions common among the negroes), they were always immersed. The desire to "go down into the water" and be "carried under the water" was far more preva- lent than to be merely sprinkled. It is on this occasion that they all "come to." All converts to religion, among the older ones, gave vent to their feelings in the old Methodist manner: that is, they all "shouted." Much preparation is made for the ceremony of being baptized. I have been present at these ceremonies to see as many as 65 administered to. They generally begin shouting, apparently be- ing "called," just a few moments be- fore their turn arrives. The physical agitation demonstrates itself generally through the entire ceremony. I have seen the exercise so violent that only a rag of the original, specially de- signed, garment remained on the fig- ure of the person being emersed. The men are far less given to emotion than the women. Martha Young says, quot- ing the "Was you at baptizin' yistiddy, Sal. When they put down old Uncle Is- ham's gal? 'Twas de joyfulles' meetin' I ever is seen. I went in de ox cart wid old man Green. When dat preacher put Susan in de pool She come up hollerin' and shoutin' in de cool: 'Oncet I was lost! But now I is foun'! I seed Saint 'Gab'el as I went down!' 'Dat half-wit Carter, he mos' a plum fool. He been baptize and des come out de pool.

SUPERSTITIONS IN GENERAL

Ghosts

TO DISCUSS strictly speaking cus- toms which are primarily super- stitions is to discuss the beliefs of the negro of ghosts and of graveyards in character, the negro of night is foremost of all. I have never known a member of that race, cemeteries, as in the case of many of the Southern private burial places and fam- ily cemeteries, these all have super- stitions in the minds of these people, mentioned. However, it is sufficient to give incidents of having been subjected to these fears. Practically all negroes in many cases or sometimes are clouds send one negro by a cemetery or a ghostly smoke, sometimes walking skeletons, "haunted house" alone, sometimes upright sheets, and on many

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The purpose of this article is to present every grave in the enclosure as a theoretical explanation of many of the ornaments. In the Pike country, if these superstitions yet current in the cemetery 75 per cent of the country districts of our Southland, showed ornaments. In neither case were While many of these references are there flowers nor a single decorative listed as superstitions, they should moribund or flowering shrub in the entire properly be credited to folk lore customs. It has been suggested to me toms. Some of them are traceable to ab—that the use of objects of a physical original man whether he be the Ameri—character, rather than natural decor—can Indian, the early Europeans or anti—, was carried out to have a more cessor of our American negro in Africa, permanent memorial, flowering shrubs, it has been the writer's good fortune colored flowers and the beautiful things to know personally three native-born in use by more cultured people but ap— Africans who came over in the Wan—pealing to the primitive mind because defer, as well as a number of native— of their perishableness. Archaeologists born negroes of African parentage, born will vouch for the fact that there are in slavery, and directly linking up the few evidences of other than permanent old traditions of their people. material deposited with the dead of ab—

A small divide these customs into two original people. The placing of this class, folklore strictly speaking, and character of objects on the rough mound superstitions, to be considered strictly and not in the grave by the negro of as such. Under folklore customs, those today, to my mind, is merely a perpetuation which have application to graves a variation of this primitive suggestion. It graveyards are of far more romantic is a well known fact that the Creeks concern. Graveyard customs are tradition of western Indian Territory, now Oklahoma which might be traceable to some home, yet perpetuate their old traditions custom handed down through generations by the erection of a small house of ancestors who preceded the ever their graves, a continuation of the uses of these habits. This one feature of custom of burying under the house of the negro character is the most in-practiced by their forefathers in Alabama and Georgia. Still another suggestion of all their tradition.

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bama, I passed a negro church and In a negro cemetery in Central Alabama, the adjacent half-acre cemetery there is reported a case of the very 23 lamps, some partially filled with use of the following objects on the grave which had served to give the mounds:

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signed garment remained on the figure of the person being emersed. The men are far less given to emotion than the women. Martha Young says, quoting Uncle Sampson:

"Was you at baptizin' yistiddy, Sal, When they put down old Uncle Is-aham's gal?"

'Twas de joyfuller meethin' I ever isint seen.

I went in de ox cart wid old man Green.

When dat preacher put Susan in de pool
She come up hollerin' and shoutin' in
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'Onc! I was lost! But now I is
foun'!
I seed Saint Gabriel as I went down!"

"Dat half-wit Carter, he mos' a plumb
fool.
He been baptize and des come out
de pool.

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Butter Bean Hulls

One of the most prevalent superstitions and one which has the most diversity of explanation is that one having to do with butter bean hulls. You will never pass the home of a negro during the spring and summer months, but what you will find in the public road, and if there is no public road, the frequented road passing the house, the hulls of butter beans. These people nearly always have a garden on the fence of the garden always raise butter beans. The hulls of the shelled beans (lima beans) are never burned because if such was the case, the crop of the negro would not be successful. No matter what he planted the yield would not be fruitful. They are never fed to the cows or the hogs who would eat them with rare relish, because if this is done while the next year's plants were growing the stock would get into the garden and eat up the vines while still bearing. They are never thrown into the garbage because they must be thrown into the road in order that next year's vines will produce. In some localities this idea of reproduction extends to the new crop, in others to the cattle, and in others, even more closely personal, to the family of the persons themselves, many believing that the wife would not bear children if this were not done. The theory and the idea being that butter bean hulls have to do with reproduction in all cases.

Turning Around

A custom, one which is indulged in by many enlightened people, but which is directly traceable to our Southern slavery time negro, is that of performing some specific act when something is forgotten, and it becomes necessary for the party to retrace their steps in order to get this object. In some localities it is customary when the party turns around to take the toe of the shoe or foot, make a cross mark in the sand or on the roadside and spit in the center of this cross mark, if possible it should be in the immediate place where the two marks cross. In other localities the custom is to take the finger, make a cross mark in the sand, spit over it and retrace your steps. In other localities it is necessary to take off your hat and look over one shoulder, that shoulder governed by the particular local tradition. This custom and the one of never starting anything on Friday which cannot be finished, as above stated, is that superstition of tradition probably most indulged in among people of more than ordinary enlightenment.

Rabbit Crossing Road

The ordinary negro has many superstitions with reference to traveling. In no case is it good luck for a rabbit to cross the road ahead of a traveler. This is in every instance an ill-omen. In Russell county, it is customary in some localities to immediately slacken the speed, the theory being to stop, but this is not always done, and turn the hat around before proceeding on the journey. In Macon county, adjacent to this locality, it is customary to take off the hat and repeat the words, "Good morning, Mr. Rabbit." Respect in all cases must be paid to the animal, otherwise some dire calamity will happen on this particular journey. While traveling, if a black cat is seen it is another indication of ill luck, this animal being held in fear by people of this race.

Among the good luck pieces, the left hind foot of a graveyard rabbit which is killed as he leaves the graveyard, especially on the rise of the new moon, is very efficacious. It is not skinned, and the foot should be broken at the

knee joint. A large rabbit is much more effective than a small one. The emblem is effective for all kinds of luck. The carrying of the buckeye (the fruit of *Aesculus pavia*) is of considerable benefit in the treatment of certain maladies, especially in the cure of rheumatism. The carrying of coins as luck pieces, while not necessarily traceable to the negro, is indulged in by them. This custom, in my opinion, is traceable to the pirates, as it is well known that the "piece of eight," the Spanish eight reals, that highly prized coin of Capt. Kidd, was much sought, but any piece of that early Spanish coinage would suffice, it being believed that specimens of buried money would be more valuable than any other kind.

"Screech owls," especially, and owls of any description, to an extent, are creatures of ill luck. It is a sign that there will be death in the family should a "screech owl" call near the door of the residence of any person. This same "sign" is credited to the crowing of a rooster on the steps of a home in which there is a person who is in the least in feeble health. This same sign of bad luck is attributable to the cuckoo. He is popularly known as the raincrow and is an indication of bad luck here, whereas in some countries, in Europe his call around a homestead is an indication of good luck. A crowing hen is always disposed of by sale to white friends. Among them "a crowin' hen no good en."

Broken Mirror

The breaking of a mirror is a sure sign of seven years of bad luck. This sign is possibly the most universal of all luck superstitions in the Southland. The superstition is by no means confined to the negro. Among many white people it is regarded as positively indicative of ill fortune which will befall them.

When the salt shaker or salt dish is accidentally turned over, spilling the salt on the table, a pinch must be picked up and thrown over the left shoulder. The person must not look around. Misfortune will befall you if this is not done.

Another sign which is said to produce a similar calamity, is the repairing of the front porch (plazza) of an old house. New plank should never be put in with the old ones. The floor should never be repaired, but should be entirely replaced.

As is a well known fact, practically all negroes are able to carry very heavy weights balanced on their heads and there is seemingly little concern on their part while carrying these objects. It is no uncommon sight to see a full pail of water balanced on the head of a half grown negro at the same time that he or she is carrying one in each hand. There is a superstition in connection with this custom which is prevalent in this section to a limited extent, and which is quite common in the Mississippi valley. No water must be taken out of the top pail during the time it is on the head of the person carrying it, this being bad luck.

Broken sassafras limbs must not be burned inside the house. They can be burned in the yard under the wash kettle without running any risk of ill luck.

The Conjuror

The conjure and the conjurer, traditions brought with them from aboriginal countries, while they do not make up as much of the life of the average country negro as was formerly the case, have yet much to do with their economic conditions. All communities

have amongst them one or their citizens who is known as a conjurer and who is not necessarily unpopular in the community, but who is held in awe by some and in reverence by others. In most cases he is a man of less than ordinary mental ability. He does, however, have the ability to work his power to an advantage, in that in a great many cases he can make a living in this way.

In most cases this figure operates at gatherings, generally on Sunday at church services and at lodge meetings. He always carries a conjure bag the contents of which the writer has on more than one occasion analyzed and which will include, in ordinary instances, about the following: a small majority of cases though sometimes they are called into use by widows and damsels who wish to secure the attention of their male friends, or quite often in cases of parties having revenge against one another when it is intended to use the influence of a conjurer to bring ill luck to the party against whom the grievance has been lodged. A conjurer, while he nearly always carries his conjure bag in his left hand pocket, in all cases travels with a small sachel or a hand grip. The use of this sachel I have never been able to find. Ordinarily speaking, he has no wardrobe to transport, that one on his back being his only source.

An actual occurrence happening in the city of Montgomery was a call made by a collector who had an account of long standing for the amount of \$10 against a negro woman for professional services rendered by a local physician. The collector being in the "po' white man class," the negro refused to pay him, declaring the account barred by statute of limitation, it being then more than seven years old. He made her repeat the statement that she was not going to pay the claim. Proceeding down the front walk near to the sidewalk with his umbrella he made two marks, crossing at right angles with one mark. He then spit in this cross. The woman who had slowly retraced her steps nearly to the door, having conversed with him in the yard, hastily called him back saying that she would "get the money." She produced \$5 at once, hurried next door and borrowed \$2 more and swore by the Gods in heaven that she would pay the balance three days later on Saturday night if he would spoil out the conjure. The collector accepted the money and with the toe of his shoe erased the mark, and actual facts show that he collected the \$3 balance the Saturday following.

The custom of wearing some strong scented substance in a bag around the neck is quite prevalent, though I hardly think this is traceable to negro superstition. It may be a custom handed down by the negro mammy of slavery days. At the present time asafetida has been worn down to the merely narrow leather or copper band which has pose. This substance, however, has apparently been in use always, in warding off of disease, the theory being that the scent of the odor prevents the inhaling of contagious diseases.

To relieve sore throat, to prevent coughing, and to cure an enlarged palate, a small bit of hair in the center of the head is raised and a cotton scrap tied close up to the head, stretching the hair. A piece of cloth rather than a string must be used, and when it is tied, it is then wrapped the entire length of the hair, making a small up-right snout in the center of the head. This is called "tying up the palate." As long as it is left in this way the pal-

ate will stay up off the tongue, relieving the irritated throat and will gradually heal.

Several remedies are used in the cure of warts. Water which has been concentrated or evaporated through exposure to sunlight, when held cupped in a rotten stump, is a sure cure. This should be rubbed on three times at intervals. They will then automatically away."

By tying as many knots in a white cotton string as there are warts on the hands or feet and then suspending the string under the eaves of the house so that the water when dropping off of the roof runs down the string, the warts will be washed away.

In the case of large warts a small brass pin should be used to penetrate the wart, then pin thrown away, or "hid from yourself," then at the end of three days the warts will have disappeared.

Sweeping Under The Bed

Under no consideration should that section of the floor under the bed of a sick person be swept. The dust and other accumulations must not be disturbed otherwise it is sure sign of death.

The baby's fingernails must never be cut until after it is one year old. When they grow too long they should be bit off and not cut off. The explanation of this belief I cannot give.

A bag of sand has certain peculiar powers in the hands of some individuals. During illness in the home, the monster causing this can sometimes be frightened away by the sprinkling of sand on the floor from this bag around the bed of the afflicted person. This custom is much believed in, though not always practiced. The theory of this superstition is that the witches who come to produce death or who keep the person ill, when they approach the sand, will stop to count the grains. While this is being done, it will take such a long time that the ordinary course of treatment will relieve the patient and by natural consequences he will recover.

While I cannot vouch for this statement, I am told that this is a practice at the present day in the warding off evil spirits by those natives of the remote districts of India. The custom may be one attributable to aboriginal and unenlightened people which has prevailed to the present time.

Practically nearly every negro workman wears a wrist-band. A narrow leather strap is worn for the prevention of "cramps," a copper wire band is worn to prevent rheumatism. This custom may be traceable to the wearing of some bracing band around the wrist to prevent sprain or dislocation in case of heavy work. It is possible that it has been worn down to the merely narrow leather or copper band which has just as much suggestive power as a wide, tight bandage would have of real bracing effect.

There are numerous other minor superstitious customs, as that of placing a plate of salt on the body of a dead person until it is ready to be prepared for burial; that of wearing a fig leaf on the head under the hat; that of placing the hat on the bed upside down; that of wearing a dime with a hole in it, tied to the ankle; cutting butter with a fork, and such similar ones which have no explanation.

To keep the dog at home, that is keep him from following visitors or from ac-

companying travelers, a small pinch of hair from the tip of his tail should be cut off and buried under the doorstep. This is a sure cure.

The finger nails should never be cleaned after dark. It is believed that if the dirt accumulated under the nails were removed then, all which the crop had produced during the day or all which the party had accumulated by "grade or otherwise during the daylight hours would be lost, the theory being that the accumulation of dirt has a connection with the accumulation of property. It is perfectly all right to wash the hands and manicure the nails, but must be done before sundown or at least before the "dusk" hours.

peer or any. In his architecture intricate design and countless colors fuse in matchless decorative splendor. The Arab gave curves to the art of building whose haunting beauty will never fade. His is an architecture and an adornment breathing the life not of the spirit but of the flesh, with all its ardors, cruelties, and exaltations.

But the Arab did more. He bestowed upon mankind the delightful virtuosity of his mind, expressed in fable, proverb, fantastic tale, riddles, and intricate games. Nor may we forget the centuries when Europe, sorely in need of spiritual stimulation, fed upon Arabian poetry, wisdom, and philosophical inventiveness. As to religion, the Arab developed one great system which was not lower than the highest in sagacity, insight, and imaginative appeal.

And the Negro, how does he stand? Here some will be inclined to pause. A new and unfamiliar phase of history seems to lie before us. New colors, in men and things, strange and less congenial meanings, queer tunes and bewildering rhythms in song and dance and life and thought. But it is only the ignorant who will thus be inclined to pause. Nor is it necessary to take recourse to fantastic and puerile claims. For within the limit set him by past history the Negro has done well by civilization. He has learned to till the soil, to cultivate plants, breed cattle and tend herds; he has developed and elaborated varied industries, wood-carving and basketry, pottery and ivory sculpture. He shared with the natives of Peru and Yucatan the skill of smelting metals, and the bronze castings of Benin belong to the highest ranges of timeless art. Like others, he revels in song and dance, with their festive and ceremonial excrescences, but he stands alone among the "primitives" in the profusion of devices for producing musical sounds by blowing, percussion, and vibrant string. The principle of the sounding board was familiar to him, and he made the first timid advances toward orchestral synthesis. Science, of course, he did not have, but instead, a highly complex theology which, although negligible as an approximation to truth—what religion, Buddhism alone excepted, is not?—is yet admirable as a daring thrust into the realm of the unknown, inexplicable, and awful. The legal and political systems of the African Negro have a strangely modern flavor and—one might perhaps add—seem least attractive where they are most like our own. His elaborate court procedure includes the institution of witnesses, the business of his state is carried on by a bureaucracy of executive and exacting officials, and among his leaders in the arts of war and statecraft there are figures of truly "historic" proportions who would not look out of place in any of our own galleries of great personages.

Where, finally, do we stand? In art, religion, philosophy (apart from its scientific ingredients) we have done as well as some of the others but not better. In the art of social living we have put forward high-sounding claims, but what is the net result of our "progress" in terms of richness of life, human happiness, fairness of

social relations? Democracy? Yes, but is it not, historically speaking, but a reaction against despotism and aristocracy grown insufferable? We have conceived it and set it going as an institution but with results so unsatisfactory to date as to be disheartening. Primitive kinship, oligarchy, autocracy, aristocracy have all worked better within their limits and ideals than does democracy. The most that can be said for it is that it may have a future. Surely our claim of superiority can not rest on this.

But there is another and firmer ground for the claim—science. In this one domain our historic record stands supreme. A tremendous accumulation of knowledge, theoretical and applied, consisting of objective data, classified and categorized, exact measurement, critical method, applications of these to the control of natural forces and to the mechanical aspects of social life, as in medicine, sanitation, industry, means of communication, and so on and on.

In order to see all this in a proper perspective it must, however, be remembered that these achievements are but of yesterday, that invention breeds invention, that the creative work is done by a few and that but a few pass it on and develop it further; that the vast majority are satisfied with a mere shell, the external results, and accept these passively, unreflectingly, like other traditional baggage; that, moreover, no new spiritual values are involved, no wondrous quality of the mind unknown elsewhere and in other cultures; and, finally, that science and all that goes with it can be taught, as is amply attested by the Japanese.

The spirituality of the Hindu, the humanity and rationality of the Chinese, the exuberance of the Arab, the colorfulness of the Negro could not strike root so readily in exotic soil.

The credentials are on the table. In this small company, at least, the unity of man in attested capacity cannot be disputed. Shall we accept them as equals—the Mongol, the Indian, the Arab, the Negro—as road-fellows in the adventure of history? Who knows? But who can doubt that we should?

Of all the crimes of the mind, optimism is the least invidious. Let us try to be optimistic, then, and trust that some day these races of today and tomorrow will find themselves in a position to accept human brotherhood as an accomplished fact. They will have mated freely, done commerce fairly, lived peacefully, created unselfishly. In a reminiscent moment they will have a good-natured laugh together over the Nordic myth and other human follies, and they might heave a regretful sigh over their brothers who perished by the roadside—the American Indian, the Australian, the South Sea Islander. What splendid fellows they would have made, to live with, to teach, yes—and to learn from!

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Three colored orders own property now in the business area of Houston, and their property is enhancing in value each succeeding year; and if the city ever reaches such growth and expansion that these orders will be forced to sell, buy elsewhere and build, they can command a healthy price for their holdings.

In other words, shrewd business men always purchase property in the wake of the city's growth and expansion, in order that their holdings might enhance in value and bring topnotch prices in case

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Business judgment and prudence suggest that we look well to our future, and that we keep pace with Houston's marvelous and wonderful growth; for it has been charged against our group that we do not keep pace with the communities in which we live and thus we soon become persona non grata in our business and residential sections.

Virtually all the financial power of America is centralized in one street in New York City; most American cities have their newspaper rows, bank rows, et cetera, and, if the colored race is to occupy its place in our leading cities, our group must have its rows of modern, down-to-the-minute buildings, occupied by the leading professional and business men and women of the race.

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VICTOR



MRS. HELEN RICH

Chicago
Proctor
Mrs. Helen Rich, 1823 McCulloch St., Baltimore, Md., was the winner in the first beauty contest held in that city. The contest ran for eight weeks. Mrs. Rich led all entrants at the final count with a total of 4,330 votes. Miss Zelma Proctor took second honors with a total of 2,730 votes, while Miss Helen Smith was third with 2,670 votes. *52-25*

Mrs. Rich, who is well known in social and club circles, was awarded a \$50 prize and several gifts from neighborhood merchants. The prize-winners were awarded their gifts at the Regent theater.

Winston-Salem, N.C., Union Depot

NOV 5 - 1925

GREENSBORO NEGROES HEAR HEAVENLY VISITOR.

(From the Greensboro News.)

Fully 1,500 negroes listened Elder Grace preach at his tabernacle on Washington street last night. Elder Grace claims remarkable spiritual power and asserts that he has just returned from visit to heaven, that he has power to raise the dead, heal the sick and do such other and further things as a person's soul may require. Aside from numerous errors made in speaking English, a superfluous amount of hair on the back of head and a gaudy diamond stickpin, the elder has quite a polished appearance, and it is understood that he had considerable success in the amounts raised in the numerous collections.

He preached from John 1:1, picking out passages here and there in the book and also borrowing extensively from other parts of the Bible and, in fact, was not particular to confine himself to literal passages in the Bible at all but drew both from Milton and Shakespeare in appropriate passages.

Part of the congregation was entirely with him and hung around him and approved shout on every phrase that the brother uttered. Other parts of the congregation were more or less lukewarm and contented themselves with an occasional "Go to it brother," while there was a circle in the back of the tent made up of persons who appeared to be skeptics.

Elder Grace had very little patience with the churches and the preachers. The spirit in these places was too cold.

"Ain't I right, sweetheart?" he would shout, and a chorus of feminine "amens" would greet him. Not only is the church cold-hearted, but there is a great risk run in be-

ing baptized in them, the reverend returned from heaven, asserted.

"I done tol' you when dis here John baptized anybody his spirit go with him also. Now it is de same way with bad preachers. When dey baptize you the bad spirit descends upon you. Half of the wickedness that's in this world today comes from being baptized by preachers who ain't holy.

"Now when I baptize you I give you a straight ticket to the station. You is a little cold here on account I use water but soon Jesus he come in a parlor car and if you got de right transfer, you get a ticket to de next stop and you get aboard Jesus' train and here you warm up with the spirit and dry all the water off that I put on you. And then those who forgot to get the transfer, they gonner begin to weep and to moan for they is just as good as left behind."

At this juncture in the sermon Elder Grace started a song, some sort of spiritual one and the majority of the congregation joined in, with some giving physical demonstrations of their approval.

"When you git aboard this car, sister, you done left all your card parties behind; you done left all your dance halls; you done pulled all de razors out of your stocking and throwed them in the stream."

The elder next took up a discussion of the next stage on the journey with all of its technical requirements in the way of passes. He illustrated at length from railway stations and from the scriptures. He was still going strong when the Daily News representative was forced to leave.

U.S. SCIENTISTS SEARCH AFRICA FOR LOST RACE

Will Invade Interior Of Continent Where Most Primitive People In World Are Said To Dwell.

By W. J. Makin

CAPE TOWN, Dec. — Africa has her witch doctors, more devilish than voodoo worshippers of the Americas, and her head hunters, besides which the Papuan is put to shame; but she alone of all the continents boasts the most primitive race on earth—the Bushmen of the Kalahari.

A people whose only aim in life from birth to death is to obtain nourishment, who eat any beast or reptile from buck and jackal to snakes and scorpions, who live to an incredible old age untrammelled by a vestige of civilization, a people who were regarded a century ago as vermin to be massed on sight—these are the living relics of a prehistoric past which the Denver African expedition is now searching for in the Kalahari wastes between Windhoek and Lake Ngami.

Most Elaborate Expedition

This most elaborate expedition ever undertaken to study the life and habits of the Bushman of the African deserts left Cape Town this week to disappear for an indefinite period.

The leader of the Denver African expedition is C. J. Cadle, who arrived in South Africa from the United States last month. With him are Dr. Grant John, the medical man of the party, and Paul Hoefler, a motion picture expert from Hollywood. The others are South Africans — A. J. H. Goodwin, an anthropologist, who will carry out research work for the Cape Town university, and Donald Bain, the guide and hunter, who has been commissioned by the South African museum to collect specimens.

The object of the Denver expedition is to take still life pictures and cinematograph films of the Bushmen, who are known to wander in search of food and water in the country lying between Windhoek and Lake Ngami.

Museum to Get Film

Every phase of the Bushmen's precarious life will be dealt with, and a copy of the film is to be presented to the museum authorities of Cape Town.

The party of five men set out in a motor truck. This motor truck was filled with a weird assortment of baggage, shotgun cases and camera tripods protruded rakishly from under tents of green canvas which Dr. John gleefully said, "were guaranteed bug-proof."

The battered brass horn of a gramophone played jazz for the Bushmen of the Kalahari, and tucked away in another corner of the truck were bags of tobacco, beans, sugar, and Cape bottled sweets. The expedition is also taking along with them a case of matches, which are so greatly prized by a people who have to kindle a fire by rubbing two sticks together.

Much game will be encountered on the trip, and the Americans have brought out specially from their country three elephant guns, high velocity rifles, and an assortment of small arms.

Will Invade Gorilla Country

Mr. Cadle does not know for how long his expedition will remain in the Kalahari, and, although Mr. Goodwin has to return at the end of two months or risk overstaying his leave, the others intend to strike out into the gorilla country of the Belgian Congo to film big game and work their way northward to Kenya and British East Africa.

From Cape Town the party was to travel by motor truck to the Orange river falls, there to take unique motion picture films during the only season of the year when the falls can be approached owing to the absence of floods.

Windhoek will serve as a base and from here or farther north, augmented by a trained camp boy from the Calvinia district who has accompanied Mr. Bam on many explorations, and about a dozen natives to act as bearers and general utility men, the expedition will strike eastward in the direction of Lake Ngami.

And it is when they leave civilization and set foot in the Great Thirstland that the five will embark upon their most difficult task—that of finding the people for whom they are in search.

NEW DARK RACE IS DISCOVERED

NEW YORK, Aug. 27th.—Prof. B. N. Gorodkoff, a Russian explorer, who has traversed Western Siberia, reports the discovery of a hitherto unknown Dark Race of the River Poora. The tribe calls itself "Neshen," which means "Forest Men." Their language is entirely different from that of any of the other national-

ties populating Western Siberia. These people have dark hair and dark complexion. They have no intercourse with their neighbors and few of them engage in fishing and hunting beyond the borders of their own little country.

Racial Characteristics - 1925.

TWISTED BY KNAVES.

Mention was made in these columns of opinion last week of one Dr. Herksovitz, anthropologist, who has made some recent studies at Howard University. We spoke with reference to the work in the department of physical education at Howard, and were of the opinion that the work of Herksovitz bodes no good to the race.

To be candid, we do not mean in any way to discredit the man. Herksovitz is a keen and conscientious student. He is a pupil of Franz Boas, than whom the country has not developed a better student of anthropology and kindred studies. But Herksovitz is the victim of jealousy within his craft, and mainly because, as a pupil of Franz Boas, he is an exponent of his theories.

It was no surprise to us, then, that when Herksovitz was invited to address one of the scientific societies at the Smithsonian on the question of anthropology and the Negro, the facts that he stated there, illuminating and instructive, were distorted and twisted by the enemies of Franz Boas, and published in the Washington Star, so as to lose all of the force which the young scientist gave them in his address.

So we may expect with everything that Herksovitz can produce to benefit the race. It is a fine study that he is making, but he has some very bad associates in his scientific research. If everything that he does at Howard University in the department of physical education, or in connection therewith, is twisted by knaves to make a trap for fools, then, as aforesaid, his work there bodes no good to the race.

A DISAPPOINTED REPORTER

Here is a bit of news for you, as sent out recently by Julia Hoyt through the North American Newspaper Alliance: "Negro Supper Clubs Are Just Like Whites—Writer Is Surprised by Politeness Found in Places for Blacks."

The article tells how Miss Hoyt started out one evening in New York with a party to investigate "supper clubs" that were "really Negro—guests as well as waiters and performers." After an interesting evening almost spent in trying to find such a place, she was finally assisted in her quest by a cab driver "who happened to be a Negro."

And imagine Miss Hoyt's astonishment when, upon entering the place, there was no wild demonstration in her honor. Even the music continued to float from the orchestra pit and diners proceeded with their meals as though nothing unusual had happened. The head waiter, as is customary with head waiters, conducted her to a table and drew a chair for her. An ordinary waiter took her order and she was served with ordinary food.

Upon the strength of these events Miss Hoyt found occasion for a full news column, lamenting the fact that she was unable to find any difference between this cafe and others in which she had eaten. She does not explain, however, just what she expected to find to arouse comment. Perhaps she looked to see the diners sitting on the floor chewing each others' feet or, better still, she might have looked to see the hungry guests devouring table legs in lieu of coconut trees. At any rate, Julia Hoyt was disappointed and she did not hesitate to say so.

If this enterprising news feature writer had informed the proprietor of this particular "dinner club" that she was coming, it is not at all improbable that he would have arranged just such a scene as we describe above. It is one of our methods of pleasing gullible whites, who are foolish enough to expect something different from people who have spent as

much time in America as we have. Some white people expect us to be different. Why, it is hard to say. And it is a shock to them to realize that we are not

MILWAUKEE WIS. LEADER
APRIL 24 1925

Cause of Racial Color

WHAT causes the different colors of races? What makes the black man black and the white man white? These are questions about which scientists speculate. Color variations in human beings—white, black and yellow—are not fundamental, but entirely the result of geography, according to Dr. Ales Hrdlicka, anthropologist of the Smithsonian Institution, who is an international authority on the subject.

The white man isn't a black man because he has lived for generations in a climate where certain harmful rays from the sun exist in quantities which are not dangerous, where the temperature demands the wearing of clothes and where a great deal of time is spent indoors. This, in a general way, is the view of Dr. Hrdlicka. Pigmentation, he says, is due to the excretion of a product of the body which is very inert and exists in very small granules which are deposited by the white blood corpuscles in parts of the eye, the hair, the mucous membranes and even in the internal organs and bones in such quantities as nature demands.

RACE BECOMING PHYSICALLY UNIFORM

Anthropologists Point Out Trends And Mixtures

When the famous Dr. Moenz shocked Washington by his method of discovering the inter-racial mixture in our group, we knew he was on the right track, but we objected to his method of getting his facts.

Dr. Herksovitz has sought the answer in the racial characteristics of our young men, and gives something to think about.

There is a tendency toward racial solidarity, and we are becoming a Negroid type rather than Negro as we have been. There is a decreasing amount of inter-racial mixture among Negroes, less than among the so-called whites.

Discussing the problem of variability in racial crossing of Negro-Indian-Regard, Dr. J. J. Herksovitz, fellow of the National Research Council, addressed the Anthropological Society of Washington at the National Museum yesterday afternoon on "Some Aspects of the Anthropology of the American Negro."

He stated that research developed a conception of present inter-racial admixture as a homogeneous, rather than a heterogeneous group, and showed lesser variability among Negro-Americans than among the white population. Conclusions were drawn from tests made of 1,300 colored school children of the Harlem district of New York, whose parents came from all parts of the United States and the West Indies.

Negro variability from a homogeneous type in America, the speaker stated, was as low as that of the Bushmans of Africa or of the Chippewa Indians or Bavarians. This statement recorded with the theory of Professor Todd, of the Western Reserve University, of greater variability among the white American group.

Poor Colored Heavier Than Rich White.

Research by Dr. Herksovitz revealed that the growth curve of colored children who live on the poverty line compared with that of white children who live on the highest level, shows that, up to 16 years, the Negro child averages 5 pounds heavier and is from 4 to 6 centimeters taller than the white child.

Race Consolidating.

He declared that researches, now being conducted by him, among the male students of Howard University, reveal phenomena of prime importance that conclusively there is more consolidation of a definite group than among the genealogies taken at

Howard University yesterday only 10 per cent claimed to be full-blooded Negroes. But only one man in 300 had a white parent and only 10 had white grandparents. With other similar statistics, the speaker concluded that racial crossing is at present on a marked decrease.

Negroid Type Becoming Fixed.

Dr. Herksovitz indicated the physical destiny of the Negro in America by demonstrating that among 50 per cent of students in Howard University, and in other groups studied, the mother was lighter than the father. He presented measurements, which he regarded as a working hypothesis, that the Negro is tending to become a stabilized homogeneous group.

A Wise Child Knows Its Father.

The address was discussed by Dr. Hrdlicka and by Dr. Paul Bartsch, of Howard University Medical School.

Dr. Bartsch attacked the veracity of conclusions drawn from genealogies which disclosed the color of the legal parent, but which could not demonstrate beyond reasonable doubt the actual biological parentage. The loose social conditions in many sections do not assume that the legal parents are the actual parents of the child, unfortunately.

MIXED RACES GO HIGHEST, SAYS PACIFIC EXPERT

[Chicago Tribune Press Service.]

SYDNEY, May 25.—Speaking at Sydney university, Prof. Griffith Taylor, geographer and ethnologist, advocated a mixture of races in Australia. He said it was foolish for Australia to discourage immigration of non-British peoples and protested against propaganda for preference of the Nordic type of immigrant. He said there is no

Italy is a living example. The greatest civilizations are the most mixed races on earth. Caspians, Alpines, Mediterraneans, and Negroes went to make up the Nordic type. The Australian aborigine represented one stage of the Nordic development, he said. France, where the Alpine and Negroid Nordic type is found

CHARLESTON DANCE IS MANY YEARS OLD

"Camel Walk," "Fishing" And Buzzard Lope" Were Also Danced

VIOLINS AND CORNET IN STRING BAND

Song Writer, Native Of South Carolina City, Talks For Reporter

The Charleston Dance has swept the country with a wave that bids fair to eclipse any of the modern crazes that have won popular approval for many moons.

This exotic creation so dissimilar to the precise waltz, two-step, polka, or even the more modern fox-trot can be directly traced to the South Carolina city.

Lately there has been a merry war waged with printers ink among a number of prominent colored artists as to the origination and responsibility for the introduction of the Charleston to New York. Pro and con most of the claimants seem to have made out a good case for themselves, that is for the modern version, but the honors for the original dance seem to have remained where it belongs—in Charleston.

Charlestonian Demonstrates

In order that first hand information might be obtained no better person appealed to us in our search light than Tom Delaney the local song-writer and actor, who is a native of Charleston, and therefore, qualified to speak with authority.

String Band Used

This artist says that most of the steps used today in the modern dance concept of the dance were used in a form of dance resembling the lancers. Eight couples were generally the accepted number on the floor. A director stood upon a platform and called the figures. A quaint band composed of first and second violin, double bass (or bull fiddle) took the place of the modern drums and accessories and served to furnish the "bottom" and correct usually completed the instrumentation.

"Block and Fall"

First in the dance routine was lead up fours, next balance all, followed by swing your partners. Block and fall was next which resembled a step in the modern version called "fishing". Theatre attendants will, doubtlessly, recognize this movement which must be ocularly demonstrated words failing to faithfully portray it.

"Charleston Squat"

Promenade was the next called, then all hands 'round, and the Charleston squat. If memory serves there was also a movement not unlike "Get Over Sal" so much in vogue about ten years ago with dance devotees, after which break-a-leg followed. The queer movement in the Charleston of today with which the dancer usually makes his exit and called the "Camel Walk" was then dignified by the name of break-a-leg.

"Buzzard Lope"

The "buzzard lope" played no small part in the series of steps, and thereby hangs a tale. This movement which resembles the awkward walk of that scavenger of the air was said to be borrowed by hangers-on around the market place in the Southern city where these feathered sanitary policemen awaited discarded meat thrown outside by the butchers. The birds were ever on the alert for a meal and kept a vigilant air patrol around the markets. Delaney says that a fine of \$25 was imposed for the killing of one.

Jazz Playing

Not only is the dance as old as the proverbial hills, said the actor but jazz also had a firm hold on the citizens of the community many years ago. Henry Bacot, now deceased is mentioned as having placed a derby hat over the bell of his horn 25 years ago. Caleb Rose was another cornettist of unusual ability in producing the weird blue tones so favored today. A popular dance hall of the time was the Carolina and Longshoremen's Hall which proved a mecca for the younger set of dance devotees. The "Charleston Geechy Dance" is the name by which the modern daddy of the latter day absurdity. (That no offense is meant by the use of the term "geechy", sometimes applied to citizens of that community we hasten to say that the term is used advisedly in an explanatory sense as the name of the dance, and in no sense as a term of ridicule.)

AFRICAN ORIGIN OF MAN

A survey of the specific opinions of foremost palaeontologists and archaeologists of the present day regarding probability of African origin of the human family, and of basic types of men and cultures characterizing the various distinctive races of mankind, were presented in a three-day symposium at Howard University beginning Wednesday at 9.30 o'clock. The general theme presented Negro civilization of ancient Africa, set forth by the department of history of the University.

Exhibitions of pictures illustrating phases of Negro civilization of ancient times were offered to public view throughout the week, the first session affording a survey and exposition of peoples and culture of Africa from the beginning of the palaeolithic, or Old Stone Age, 200,000 years ago, down to the

close of the African Neolithic age and the beginning of the use of metals 8,000 years B.C.

Cultures and civilizations flourished in Ethiopia from 4,000 B.C. to the destruction of Napata and Meroe by Romans and Christian Abyssinians during the early period of the Christian era were treated Wednesday at 2.30 o'clock and Thursday at 9.30. The symposium took into account Egyptian, Hebrew and Greek sources treating of the history and traditions of Ethiopia, but the papers offered were based largely on recent findings of archaeological and anthropological surveys of the Ethiopian territory made by European and American scientific societies.

Aspects of the history and civilization of typical kingdoms and empires of West Africa and the Sudan from ancient times to the beginning of the modern era were discussed Friday from 2 to 5 o'clock. Political history and cultural conditions in the states of Ghana, the Mellestine, the Songhay and Yorubaland were treated, as revealed through recently discovered African and Arab chronicles, and thru the archaeological and anthropological findings of English, French and German investigators.

William Leo Mansberry, former hon- or pupil of George Andrew Reisner, the Egyptologist, directed the symposium and interpreted the ensemble of maps, charts and pictures prepared for the occasion. All sessions were held in the theological hall of the University library.

TROUBLE ON HAND FOR THE WHITER RACES

Preambling over the news of the day as a friend of mine used to say when reading a newspaper. We note that our white friends are getting into or have all ready arrived at a lot of trouble.

China in which the yellow men dwell has rubbed her ancient eyes and declared that all whites and Japs must get out. Evidently some of the quiet Chinese lads haven't been wasting their time in Harvard or Oxford.

A certain Chinese leader has told his followers to pick on Old England. The English common people don't seem to take kindly to another war. It looks as though China is being advised by some source that knows the game.

France is at war with the Riffs, a pugnacious class of Africans. France has a real job to get away from these black people with grace and dignity.

Mexico has just been insulted by our Uncle Sam and with spunk says, as big as we are, little Mexico will take a ding at us if she has to.

So Pres. Coolidge, Arthur Brisbane, and Mr. Hearst have got to cook up some kind of a story to either put Mexico in her place or to start a fight with her and white boys as can be seen.

Now this Arthur Brisbane some time ago mentioned the fact that America would be a better campment of the white race.

Evidently the R. M. Chinese and Mexicans read Mr. Brisbane's Column and are in a hurry to see things through.

This is a glaring case of the race not being wanted. The are turned. The Yellow the with hate them on the ground color and other factors. It will be interesting to see whether the colored will put up a stiff fight or tuck their heads and do as the Colored man in America does.

You can't make money on the fact that there is a real battle going on in any place. Their hate is more you hate it, we like it, which may explain their continued color prejudice.

WASHINGTON D. C. STAR
MARCH 23, 1925

Makes Position Clear on Study of Negroes

To the Editor of The Star:

May I ask the courtesy of your columns to correct one or two misstatements which occurred in your report of the talk concerning my research on negro-white crossing which I gave at the meeting of the Washington Anthropological Association? I realize that it is difficult for the untrained listener to accurately report a technical address, but some of the points made in your account all unwittingly do the negro some injustice, and somewhat distort my position.

It is not true that "a white man can survive better" under our civilization than a negro is the reason why the negroes as a group in this country are lighter than the Africans. The simple fact of racial mixture is quite sufficient to account for this lightening of color. While it seems to be true that in marriages among negroes the men are somewhat darker than the women, I did not say that "the average boy" told me that "his ideal of a sweetheart was a lighter negro girl." While it would be interesting to know if this is the case, at the same time I am in no position to testify, since it is manifestly impossible to discuss questions of such intimacy with large numbers of students. Finally, it is not at all possible, as your report indicated, that the characteristics which a given couple will pass on to their children can be "figured with mathematical certainty" or anything approaching it.

I shall appreciate very much, indeed, this opportunity to correct these statements, which, I recognize, are almost bound to be made where an address is not reported stenographically, or read from a prepared manuscript.

MELVILLE J. HERSCOVITS